

Committee to examine criticisms

Leaders defend Atlanta Project

By Peter Scott
STAFF WRITER

Atlanta Project program director Dan Sweat said Thursday he has appointed an ad hoc committee to examine charges by cluster coordinator Jay F. Springs Sr. that the organization is not listening to those in the black community who have to implement its bottom-up approach to fighting poverty.

"I cannot belabor the point that the clock is ticking, and someone needs to heed the tock," Mr. Springs said last week during a monthly Atlanta Project "team" meeting that included other staffers along with corporate partners.

When he introduced Mr. Springs at the meeting, Mr. Sweat was looking for somebody to talk about some "good news" from the agency's 20 targeted communities.

He got something else.

Mr. Springs charged that The Atlanta Project does not have enough black involvement in decision-making. Some residents, he said, can't understand why money donated to The Atlanta Project cannot be used to create what is wanted and needed most — jobs.

"This was never meant to be a giveaway project," Jim Brasher said Thursday. Mr. Brasher is special assistant to the project's founder, former President Jimmy Carter.

"We never designed ourselves as a grant-making entity, and we didn't raise money to redistribute it," Mr. Brasher said from New York in a telephone interview. "The whole concept is to assist people in doing the things they are unable to do for themselves — identify problems and identify new solutions to those

Graham Bruton, 38, AID Atlanta founder, interior decorator

A memorial service for Graham D. Bruton of Atlanta, the founder and first president of AID Atlanta, will be at 3 p.m. today at the Atlanta Church of Religious Science.

Mr. Bruton, 38, died of AIDS-related causes Saturday at his home.

A self-employed interior designer, he founded AID Atlanta in his living room in 1982 and was elected the first president. The agency provides social and educational services.

"He was homosexual and when he saw how so many people were getting the disease, he wanted to do something about it," a sister recalled. "He was a leader."

Graham Dennis Bruton was born April 4, 1955, in Atlanta. He attended George High and graduated from a high school in Florida.

He was a key organizer of the AIDS fund-raisers "Heartstrings" and "Heartstrings, A Revival."

Surviving are three brothers, Gary T. Bruton of Orlando and George C. Bruton and Gregory P. Bruton, both of Atlanta, and a sister, Gail Laughlin of Dunwoody.

The family requested donations to AID Atlanta, 1132 W. Peachtree St. N.W., Atlanta 30309.

DEATHS ELSEWHERE

George S. Squibb Pharmaceutical heir

Providence, R.I. — George S. Squibb, 78, a retired vice president of the family-owned drug company, died of heart failure Sunday at a hospital here.

Parking: Some lots restored

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By Tom
STAFF WR

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All 19 of the cluster coordinators, and their immediate supervisors in The Atlanta Project, are black. Two blacks are on the six-member resource coordinators governance group for The Atlanta Project.

Advisory panel expanded

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Contributors have given about \$18 million in cash and pledges for the five-year life of The Atlanta Project. It amounts to between \$3 million to \$4 million a year in operating funds, and some 60 percent of that goes for the salaries and benefits of coordinators and assistant coordinators.

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Ironically, Mr. Carter just announced the expansion of The Atlanta Project's advisory committee from 25 to 36 members to deal with policy issues and concerns such as those raised by Mr. Springs.

"We were broadening the power base with the expansion of the advisory committee and tried to create a vehicle to address some of the issues that are coming up now," said Douglas Dean, a member of the advisory committee and a leader in the Summerhill community.

"I believe Mr. Springs is articulating what is coming from the community," Mr. Dean said.

"It's a tragedy that this issue of race keeps coming up," he said. "Every time we spend time talking about racism, we are denying somebody out there in the neighborhood the opportunity to change their life."

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► Continued from G1

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"I'm not going to be greedy," said Tefera Muche, owner of USA Parking on Capitol Avenue. "I'm not going to charge them an arm and a leg."

Regular customers will pay \$4 to \$5 per game and new customers will pay between \$6 and \$7 in Mr. Muche's lot, which holds about 250 cars, he said.

In order to become a permanent, commercial parking lot around the stadium, parking operators will have to do as Mr. Muche has done to comply with city codes: pave and mark spaces, put up fencing and lighting and complete all necessary drainage work.

The requirements can push the cost of establishing a permanent parking lot to more than \$100,000. Many observers believe few temporary permit holders will choose to make such an investment, particularly because some operators lease — rather than own — the property they use to park cars.

"They will be able to lie to us for the next 60 days, but it will come to an end in 60 days," said Douglas Dean, president of Summerhill Neighborhood Inc., a non-profit housing group that helped lead the campaign to end gypsy parking. "Those people are going to pack up their parking lot and go as soon as the Braves don't do well."

Summerhill Neighborhood Inc. owns Carter Hall, a dormitory for Atlanta University Center students that was formerly a Ramada Inn. It charges \$7 to park cars for Braves games in its parking deck.

Some parking lot operators have accused Mr. Dean and Summerhill of a double standard on the parking issue. But Mr. Dean said his organization was prepared to stop parking on Carter Hall's 450-space lot if residents complained.

"We have always argued that there should not be parking on residential land," Mr. Dean said. "If our number has to be cut, we will do that. We are committed to limiting the parking in this community."

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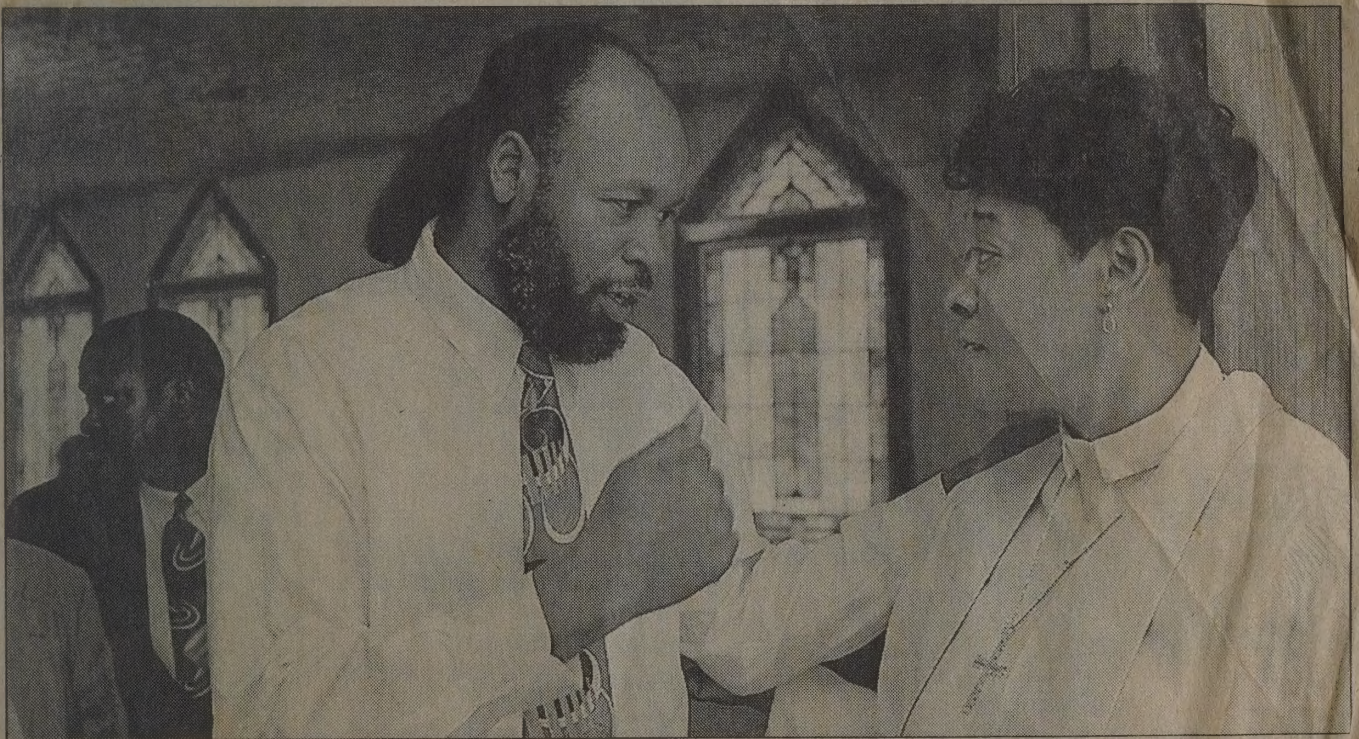
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HealthWatch



JEAN SHIFRIN / Staff

Granville Robinson and the Rev. Gloria Wright talk after services at Shaw Temple AME Zion Church.

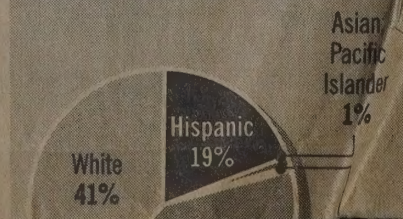
Black church starts to grope with issue of AIDS awareness

By Anne Rochell

Dr. Ste-

Race and AIDS

U.S. AIDS cases in 1994:



Education board to seek 7% raise for Ga. teachers

By Laura Wisniewski
STAFF WRITER

The state Board of Education is gearing up to plead for a 7 percent increase in teacher salaries and up to \$500 million in school improvement programs in its 1994-95 budget.

"We need to address the salary increase seriously this year," state School Superintendent Werner Rogers said Thursday after unveiling the requests. "It's an issue really hitting the pocketbooks of teachers."

The board gave preliminary approval to the proposals. Members will take a final vote on the requests next month and present them to Gov. Zell Miller in September for consideration in his budget package.

For the school year beginning this fall, the state offered no base salary increases for teachers other than adding a top step for veteran teachers, who got a 3 percent increase.

Teacher organization leaders said they hope the state school board is more successful this year in securing at least a 7 percent raise for teachers, noting that the same amount was requested and denied last year.

"Certainly teachers deserve at least that," said Carolyn Hart, president of Georgia Association of Educators. "We're losing a lot of excellent teachers who are looking elsewhere."

The Professional Association of Georgia Educators plans to push for 8 percent, said Barbara Christmas, president.

"We think the outlook is good," she said. "We hope the improvement in the overall economic status could provide that money; this needs to take priority over any new programs."

The state school board's proposed improvement programs include:

► \$16 million for vocational equipment and programs for new high schools.

► \$13 million to begin increasing the number of art, music and physical education specialists over the next five years.

► \$2.8 million for Pay for Performance awards of \$2,000 to schools that set improvement goals and reach them a year later. The money would be split up at school among the teachers or spent on a school project.

► \$4 million to reduce the textbook funding cycle to six years. It used to be five years, but the governor changed it to seven years in early 1992.

► \$1 million to purchase materials and train 600 algebra teachers to gear them up for helping students pass a new high school graduation test.

Dr. Rogers conceded that the requests are optimistic but said he believes the state will have the necessary funds.

"If you don't ask, you don't get it," he said.

Pact with widower ends fight over Vinings estate

By Rebecca Nash
STAFF WRITER

A year after the death of Ruth Vanneman, known as "the first lady of Vinings," the legal fight over her estate came to an end in Marietta Thursday.

The exact value of the estate is not known, although it is believed to be in the millions of dollars. Mrs. Vanneman, who was in her 90s when she died on June 23, 1992, left bequests totaling \$5.2 million, but attorneys involved in the case say the estate is worth far less than that. Virtually all of the cash to be parcelled out to inheritors will come from the sale of Mrs. Vanneman's many properties, most of them in the Vinings area of south Cobb.

In a last-minute agreement reached just before a probate hearing was to begin Thursday, Mrs. Vanneman's widower, 62-year-old Martin C. Martin, agreed to accept about \$256,000 over a three-year period and an automobile as his interest in the Vinings dowager's estate.

Two co-executors, attorney William R. Robertson III and banker Wilder G. Little, both of Marietta, have sought to have Mr. Martin removed as the third co-executor. In filings in Cobb probate court, they accused him, among other things, of incompetently managing property left by his wife. Mr. Martin denied all the charges.

Mrs. Vanneman left \$1 million each to First Presbyterian Church of Marietta, Mr. Martin, a stepson and stepdaughter, and several smaller bequests. The beneficiaries won't receive those amounts, because "the estate is not worth what Ruth Vanneman thought it was," said W. Allen Separk, attorney for Messrs. Robertson and Little.

Thursday, attorneys representing all three co-executors and others named in Mrs. Vanneman's will signed an agreement giving Mr. Martin his share of the estate. Under the terms of the agreement, Mr. Martin must move out of Mrs. Vanneman's house in 60 days.

"I think it's the best thing for everyone," said Mr. Martin's attorney, Robert Sacks, who acknowledged tension between Mr. Martin and the other executors.

Mrs. Vanneman's will provides for the sale of her Vinings properties, establishes a memo-

Two die at club as man shoots companion, self

By Bill Robinson
STAFF WRITER

A quarrel on Peachtree Street ended in two deaths Thursday when one man chased another to the rear of a bar and killed him, then turned the gun on himself, police said.

The dead men's identifications were withheld until relatives are notified, said Atlanta homicide Sgt. Charles Horton.

Witnesses said the two were arguing loudly minutes before the shooting at the Bulldog Club at 890 Peachtree St. N.W., said Sergeant Horton.

The younger man, apparently in his mid-20s, ran down an alley toward the rear of the bar as the argument heated up, police said. The older man, in his middle to late 30s, produced a .25-caliber pistol and fired at his companion, hitting him twice in the chest, then once in the head.

The gunman then shot himself in the head, said Sergeant Horton.

The two died almost side-by-side, just inside a doorway of a tin-roofed pavilion at the rear of the club, he said. The shootings happened at 6:30 p.m.

"But there was no panic, not inside," said Bill Cox, 28, who was in the bar at the time. "No more than six or seven people were inside, along with a couple of bartenders. Nobody was out back."

"We heard two shots, and then we heard two men were shot back there," said Mr. Cox, who with a friend, Charley Brown, rushed to help the victims. A bartender called police.

"The older man literally died in my arms," said Mr. Brown, who attempted CPR to save him.

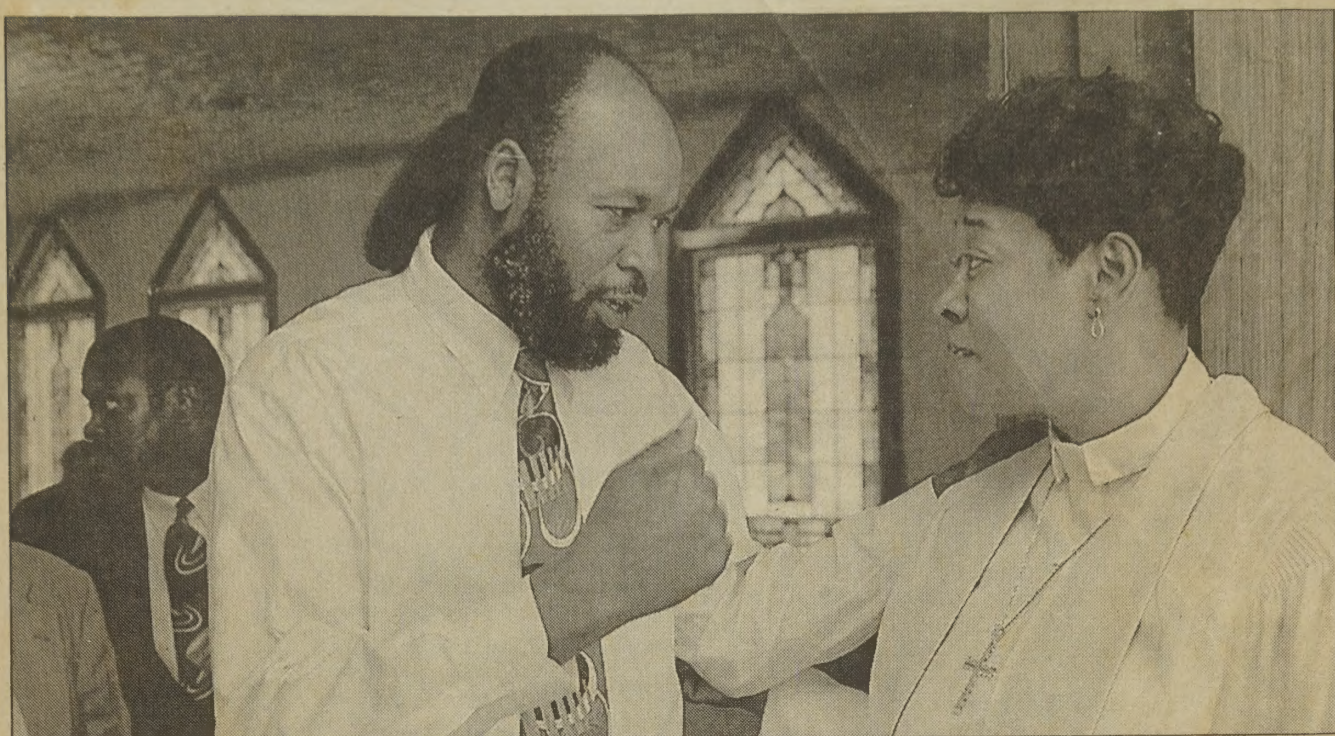
rial to her family and divides the remainder of her wealth among the church, individuals and a foundation to be devoted to preservation of the historic Pace House, which was built in 1864 from slave cabins by Mrs. Vanneman's great-grandfather, Solomon K. Pace.

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HealthWatch



JEAN SHIFRIN / Staff

Granville Robinson and the Rev. Gloria Wright talk after services at Shaw Temple AME Zion Church.

Black church starts to grope with issue of AIDS awareness

By Anne Rochell
STAFF WRITER

Granville Robinson was a lost soul for most of his life, doing drugs and doing time and living a generally "distasteful" life, he says.

Nothing seemed to affect his habits, not even a test saying he was infected with the AIDS virus.

Then, in 1991, a drug treatment program helped him break his addiction. He cleaned up his life, and in the process, found God.

While volunteering for Outreach, an Atlanta AIDS service organization, he was asked to speak about AIDS to a group at Shaw Temple AME Zion Church.

"They were so touched by my life, they invited me back," Robinson, now 41, says.

Robinson put a human face on AIDS for church members. He taught members that it's OK to touch an infected person. Or even wrap your arms around them. He is now a member of the church, and sings in its choir.

Robinson symbolizes what may be the toughest challenge — and one of the most important — facing the church: the AIDS epidemic.

Confronting the disease means confronting behaviors that churchgoers dared not even whisper about. Extramarital sex. Promiscuity. Homosexuality. Intravenous drug use.

Several years ago, the epidemic began rampaging through black communities, taking men, women, spouses, lovers and children. More than a third of all people with AIDS in the United States are black, even though they make up only 12 percent of the population, according to the U.S. Centers for Disease Control and Prevention. In Georgia, 68 percent of the reported AIDS cases in 1994 were among blacks.

"As we started losing people, it forced churches to get involved," said Sandra McDonald, director of Outreach. "Now, it's more commonplace for black churches to do things — gospel benefits, clothing and food drives."

Preaching AIDS prevention

Accepting people with HIV/AIDS and caring for them is one thing. But teaching the nuts and bolts of AIDS prevention is a stickier issue for churches, because it means talking frankly about behaviors that traditionally were dealt with by saying, "Don't do it," McDonald said.

Because of AIDS, public health experts say, the message needs to be,



Dr. Stephen Thomas works with churches.

AIDS ATLANTA BOARD MEMBER

"If you're going to do it, be safe."

"But it's still kind of hush-hush," said the Rev. Gerald Durley, president of the Concerned Black Clergy and pastor at Providence Baptist Church. "There's more awareness, but I don't think it is being discussed in Bible studies or sermons."

That's where Dr. Stephen Thomas comes in. This spring, Emory University's School of Public Health established the Institute for Minority AIDS Prevention Studies. The first priority of Thomas, the center's director, is to enlist the black community's most powerful and trusted institution in the war on AIDS: the church.

With the help of a \$435,000 grant from the CDC, Thomas is working with black religious institutions to organize a national week of prayer and education on AIDS this fall.

"A lot of people still don't know how to get involved," said Priscilla Holman of the CDC. "A congregation may have a case of AIDS and it will be whispered about. If there is assistance available, the idea might take hold in the religious institution that they have to do something."

Lessons from academia

The Morehouse School of Medicine provides information about AIDS through its Health Promotion Resource Center, and the Southern Christian Leadership Conference has been conducting AIDS awareness programs for two years. The SCLC programs teach families how to care for a loved one with AIDS, and they dispel myths about how AIDS is contracted, said Horace Thurman, director of the Wings of Hope program.

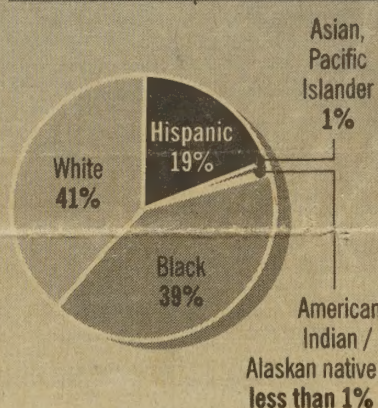
But does the church and the SCLC have a responsibility to hand out condoms or clean syringes to drug addicts?

"We're not that nitty-gritty," Thurman said.

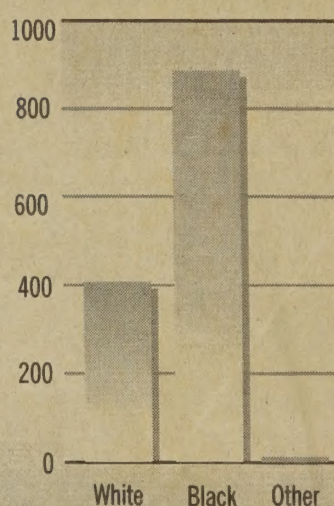
Thomas wants to change that. "We don't have a cure for AIDS, but we know how to prevent it — with latex condoms and sterile injection equipment," he said. "Yet those two facts are not being maximized to stop the spread of AIDS, because of social

Race and AIDS

U.S. AIDS cases in 1994:



Georgia AIDS cases in 1994:



Sources: U.S. Centers for Disease Control and Prevention, Georgia Department of Human Resources

M.B. SABO / Staff

and political norms."

Durley said handing out clean needles and condoms at church is going too far.

"I think we have to take a stricter stance," he said. "We can state our position, and then, for those who are already involved in a behavior, tell them about the other ways HIV can be prevented. But we don't have the right to lay on all these heavy issues like washing needles on a Sunday morning."

Thomas said if the churches don't do it, the message will never make it to the people who need it most.

"Far too many black Americans think AIDS is a man-made disease and a form of genocide," Thomas said. "And far too many don't trust government reports on AIDS."

"The church is the one place people own, the one place black people have always resorted to. And it's the place where the janitor, the drug user and the upper class may sit on the same pew."

Thomas said the church is the one place that can erase the shame and stigma associated with AIDS, and the community's fear of people with AIDS.

Robinson says his presence at Shaw Temple has gone a long way in doing just that.

"They didn't understand that it was OK to shake my hand," he said. "I think I addressed a lot of their fears."

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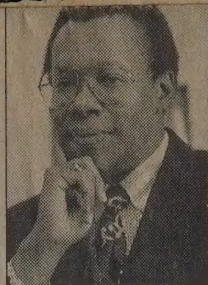
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MEMBER*

"If you're going to do it, be safe."

"But it's still kind of hush-hush," said the Rev. Gerald Durley, president of the Concerned Black Clergy and pastor at Providence Baptist Church. "There's more awareness, but I don't think it is being discussed in Bible studies or sermons."

That's where Dr. Stephen Thomas comes in. This spring, Emory University's School of Public Health established the Institute for Minority AIDS Prevention Studies. The first priority of Thomas, the center's director, is to enlist the black community's most powerful and trusted institution in the war on AIDS: the church.

With the help of a \$435,000 grant from the CDC, Thomas is working with black religious institutions to organize a national week of prayer and education on AIDS this fall.

"A lot of people still don't know how to get involved," said Priscilla Holman of the CDC. "A congregation may have a case of AIDS and it will be whispered about. If there is assistance available, the idea might take hold in the religious institution that they have to do something."

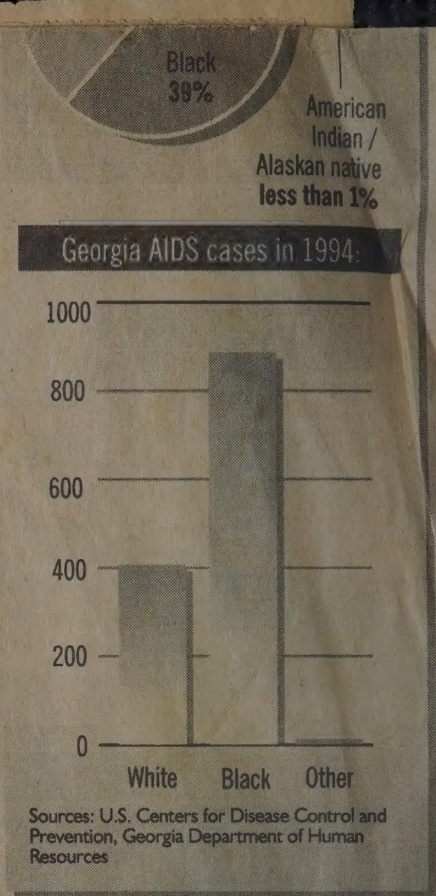
Lessons from academia

The Morehouse School of Medicine provides information about AIDS through its Health Promotion Resource Center, and the Southern Christian Leadership Conference has been conducting AIDS awareness programs for two years. The SCLC programs teach families how to care for a loved one with AIDS, and they dispel myths about how AIDS is contracted, said Horace Thurman, director of the Wings of Hope program.

But does the church and the SCLC have a responsibility to hand out condoms or clean syringes to drug addicts?

"We're not that nitty-gritty," Thurman said.

Thomas wants to change that. "We don't have a cure for AIDS, but we know how to prevent it — with latex condoms and sterile injection equipment," he said. "Yet those two facts are not being maximized to stop the spread of AIDS, because of social



M.B. SABO / Staff

and political norms."

Durley said handing out clean needles and condoms at church is going too far.

"I think we have to take a stricter stance," he said. "We can state our position, and then, for those who are already involved in a behavior, tell them about the other ways HIV can be prevented. But we don't have the right to lay on all these heavy issues like washing needles on a Sunday morning."

Thomas said if the churches don't do it, the message will never make it to the people who need it most.

"Far too many black Americans think AIDS is a man-made disease and a form of genocide," Thomas said. "And far too many don't trust government reports on AIDS."

"The church is the one place people own, the one place black people have always resorted to. And it's the place where the janitor, the drug user and the upper class may sit on the same pew."

Thomas said the church is the one place that can erase the shame and stigma associated with AIDS, and the community's fear of people with AIDS.

Robinson says his presence at Shaw Temple has gone a long way in doing just that.

"They didn't understand that it was OK to shake my hand," he said. "I think I addressed a lot of their fears."

V i e w t h e a t r e

AGES ADMITTED. Parental Guidance suggested.

PG13 Parents strongly cautioned, some materials may be inappropriate for children

R RESTRICTED. Under 17 requires accompanying adult

PLAZA THEATER

e Leon Ave. 873-1939 \$1.50 Adm.

RISE - Hawke & Delpy**JUMP (PG13) Tom Hanks****VER BROADWAY**

Woody Allen

Mystery Stripper**ED ARTISTS**

CE THE MAGIC!

SHOWS BEFORE 6:00PM

ZENS \$4.00 ALL SHOWS

POINT MARKET ••

Point Market 663-0770

S (PG13)

4:50 7:15 9:40

THE DAMNED (R)

5:20 7:40 9:50

DIARIES (R)

4:30

5:00 7:30 10:00

TEENS)

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ENDS (PG13)

7:20 9:45

(PG13)

5:15 7:35 9:50

EDDING (R)

4:50 7:05 9:30

EMA ••

Rd. 634-6288

ERE SLEEPING (PG13)

5:00 7:30 10:00

EMARCO (PG13)

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ENDS (PG13)

7:15 9:45

SQUARE ••

Mail 233-0338

NS ON THE RADIO (R)

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G13)

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DRIVE (R)

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(PG13)

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VN 8 ••

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(PG13)

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Y CAT, KILL KILL (NR)

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NS ON THE RADIO (R)**ENTER 6 ••**

827-4000

THE DAMNED (R)

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7:15 9:45

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NS ON THE RADIO (R)

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LL MALL ••

Bridge Rd. 998-1700

OWS BEFORE 6:00PM**ZENS \$3.00 ALL SHOWS****(PG13)**

9:55

ERE SLEEPING (PG13)

9:50

RIENDS (PG13)**NS ON THE RADIO (R)**

G13)

7:20

THE DAMNED (R)

10:10

TH (R)

10:15

9:55

(PG13)

9:40

OVIE (G)**(PG13)****SOUTH**

Includes South Fulton, Clayton,

Henry, Fayette Counties

mark Theatres

6pm & Senior Citizens All Times

S 10

ation Fayetteville 30214

(R)

10:00

DEATH (R)

9:35

KISS (PG13)

10:05

(R)

10:00

THE DAMNED (R)

9:35

ERE SLEEPING (PG)

9:45

(PG13)

9:40

OVIE (G)

9:05

EMARCO (PG13)**NS ON THE RADIO (R)**

0

(PG13)

9:40

CINEPLEX ODEON

DISCOUNT WITH STUDENT I.D.

LAKE FESTIVAL 6 ••

Mount Zion Road 986-5050

(R)

10:00

OF THE DAMNED (R)

PG13)

10:00

ATH (R)

10:00

BALL DIARIES (R)

10:00

EMARCO (PG13)

MOVIE (G)

(R)

LAKE 3 ••

ANY SEAT

HOW

w Blvd. 986-5050

OF THE FALL (R)

SE (R)

GUMP (PG13)

5

D DUMBER (PG13)

45

PARK WALK ••

erce Drive 986-5050

CH KISS (PG13)

50

Y (R)

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TY (PG13)

YS (R)

GREENBRIAR CINEMA

\$1.75 ALL SHOWS ALL SEATS

GREENBRIAR CINEMA

1-285 & Lakew'd Frwy, Greenbr'r Mall 629-9999

DROP ZONE (R)

5:20 9:00

STREET FIGHTER (PG13)

7:10

HOUSEGUEST (PG)

5:20 7:20 9:20

REGAL CINEMAS

BARGAIN MATINEES BEFORE 6 P.M.

LITCHFIELD RIVERDALE

Hwy. 138 & Taylor 473-9674

FRENCH KISS (PG13)

12:45 3:10 5:20 7:35 9:45

TOP DOG (PG13)

12:45 3:00 5:00 7:15 9:15

VILLAGE OF THE DAMNED (R)

1:15 3:15 5:15 7:15 9:15

FRIDAY (R) (ON 2 SCREENS)

12:45 1:15 3:00 3:30 5:00 5:30

7:15 7:45 9:20 9:50

KISS OF DEATH (R)

1:00 3:15 5:20 7:35 9:45

WHILE YOU WERE SLEEPING (PG)

12:50 3:00 5:15 7:30 9:40

ROB ROY (R)

1:00 4:00 7:00 9:40

GOOFY (G)

12:45 2:35 4:30 7:00

BAD BOYS (R)

1:30 4:20 7:25 9:45

MAJOR PAYNE (PG13)

9:30

STOREY THEATRES

BARGAIN MATINEES BEFORE 4 PM

AND SENIOR CITIZENS ALL TIMES.

\$2.75 TWILIGHT SHOWS EVERY DAY

NATIONAL SEVEN ••

1-285 & Old National Hwy 762-9636

PANTHER (R)**(ON TWO SCREENS)**

2:00 2:40 4:30 (5:10 TL)

7:20 7:50 10:05 10:30

FRIDAY (R)**(ON TWO SCREENS)**

3:10 3:40 5:20 (5:50 TL)

7:30 8:00 9:50 10:20

KISS OF DEATH (R)

3:00 (5:10 TL) 7:30 9:50

NEW JERSEY DRIVE (R)

3:00 (5:10 TL) 7:45 10:00

BAD BOYS (R)

2:30 (5:00 TL) 7:40 10:10

SHANNON SEVEN ••

Shannon Mall 969-0606

FRENCH KISS (PG13)

3:00 (5:15 TL) 7:40 10:00

FRIDAY (R)

3:30 (5:30 TL) 7:50 10:10

THE CURE (PG13)

Daily at (5:10 TL) and 9:45

TOMMY BOY (PG13)

Daily at 3:10 and 7:30

NEW JERSEY DRIVE (R)

2:50 (5:10 TL) 7:40 10:00

WHILE YOU WERE SLEEPING (PG)

2:50 (5:05 TL) 7:30 9:50

ROB ROY (R)

(3:45 TL) 7:10 9:55

BAD BOYS (R)

2:40 (5:00 TL) 7:35 10:10

UNITED ARTISTS

EXPERIENCE THE MAGIC!

BARGAIN MATINEES BEFORE 6:00PM

SENIOR CITIZENS \$4.00 ALL SHOWS

CINEMAS 8 SOUTHLAKE ••

Southlake Mall 968-3119

FRENCH KISS (PG13)

5:00 7:20 9:50

WHILE YOU WERE SLEEPING (PG13)

4:50 7:10 9:40

DESTINY TURNS ON THE RADIO (R)

7:20

FRIDAY (R)

5:20 7:25 9:50

NEW JERSEY DRIVE (R)

5:10 7:30 10:00

ROB ROY (R)

7:00 9:40

JURY DUTY (PG13)

5:30 7:30 9:30

BAD BOYS (R)

4:40 7:10 10:00

TOMMY BOY (PG13)

5:20 9:30

CINEMAS 8 SHANNON ••

Shannon Mall 964-3691

PANTHER (R)

4:40 7:15 9:50

DESTINY TURNS ON THE RADIO (R)

7:30

CIRCLE OF FRIENDS (PG13)

5:20 7:40 10:00

TOP DOG (PG13)

5:00 7:05

VILLAGE OF THE DAMNED (R)

4:50 7:00 9:10

KISS OF DEATH (R)

5:30 7:45 10:00

BASKETBALL DIARIES (R)

9:20

A GOOFY MOVIE (G)

5:25 7:20 9:30

MAJOR PAYNE (PG13)

5:15 9:55

OUTBREAK (R)

4:30 7:10 9:45

ZONE 3 GWINNETT & NORTHEAST

Includes Forsyth, Hall,

Walton, Clarke, Oconee

CINEPLEX ODEON

STUDENT DISCOUNT WITH STUDENT I.D.

STONE MTN FESTIVAL ••

BARGAIN MATINEES TILL 4PM SAT/SUN

\$2.75 TWILIGHT SHOWS FROM 4PM TO 6PM

Hwy. 78 at West Park Place 986-5050

FRENCH KISS (PG13)

(4:40 AT \$2.75) 7:20 9:40

DESTINY TURNS ON THE RADIO (R)

7:05

TOP DOG (PG13)

(4:25 AT \$2.75) 9:30

WHILE YOU WERE SLEEPING (PG)

(4:15 AT \$2.75) 7:10 9:20

ROB ROY (R)

(4:20 AT \$2.75) 7:00 9:35

JURY DUTY (PG13)

(4:20 AT \$2.75) 7:30 9:20

BAD BOYS (R)

(4:30 AT \$2.75) 7:15 9:40

MALL CORNERS ••

Church Not Part of My Family "Culture"

When I look back over my childhood I can attest that religion was not an integral part of my family "culture." It really was not "our way of doing things." In fact, I never attended a regular service until I was 17 years old. I remember neighbors would playfully tease us on those rare occasions when we headed for hallowed ground. "Must be a wedding or a funeral!" "Lord, the Washingtons are going to church. I know it's gonna rain!" My parents often joked right along with them. They freely admitted the absence of that tradition in our home. I think they were somewhat proud of their non-conformist stance. My brother and I were forewarned about religious folk. My parents portrayed them as sometimes arrogant or spiteful but almost always hypocritical. My parents were quick to upbraid the saved ex-smoker who warned about the perilous nicotine "spirit." For them, hypocrisy was the universal chink in the armor of those hapless saints.

I soon understood that my identity as a same-gender-loving being had placed me as an outsider at the gates of any black church in America. My adult awareness of that identity and the re-

"Toleration is not the opposite of intolerance, but is the counterfeit of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it."

Thomas Paine

sulting social "location" necessitated that I take some stance either in opposition or deference to the cultural status quo. It is the wretched choice of the oppressed either to deny your essence in order to be accepted for what you are not, which is to die; or to accept the godforsaken lot they have offered your kind, which is to live a non-life; or to redefine yourself demanding recognition from those who have not a name for what you call yourself, which is to live fully in the face of fear and ignorance. Perhaps my parent's non-compliance afforded me a critical eye, the wherewithal to interrogate the unquestioned arbiter of black propriety and, more to the point, normalcy. I often wonder if they had any inkling that they were raising not only a black homosexual (of this I'm sure there was ample evidence) but a homosexual activist, that is, one who asks "who are you to ask who am I?"

I didn't know much about Atlanta when I moved here in 1992, but I certainly did know something about the South. Black folk here went to church and expected that you did too, even if you were from up North. By this time I'd fashioned a clear image of the church and what it represented. I saw "The Black Church" as a monolithic anachronism, once the vanguard of the most fabled progressive movement in American history, now a self-serving sanctuary of pompous zealots. While on temp assignments, I politely refused invitations from friendly co-workers to attend service or a choir concert. I was safe—for a short time anyway.

Then Came "Elmwood," a Tolerant Church

I began meeting other gay men and lesbians from various artist and activist circles. Many of them did not attend any organized religious services. Most of those who did mentioned a particular church (I will use the pseudonym "Elmwood") located in a historically black neighborhood. "Elmwood" was acclaimed for its progressive philosophy and application of scripture—the pastor's directives were affirming and not guilt-based, and notably, there was no gay-bashing in the sermons. I was curious and reasonably assured by my new friends, so I attended a service. I loved it. A legion of warm-smilin' good-smellin' nice-lookin' members filled a huge church-in-the-round. Several

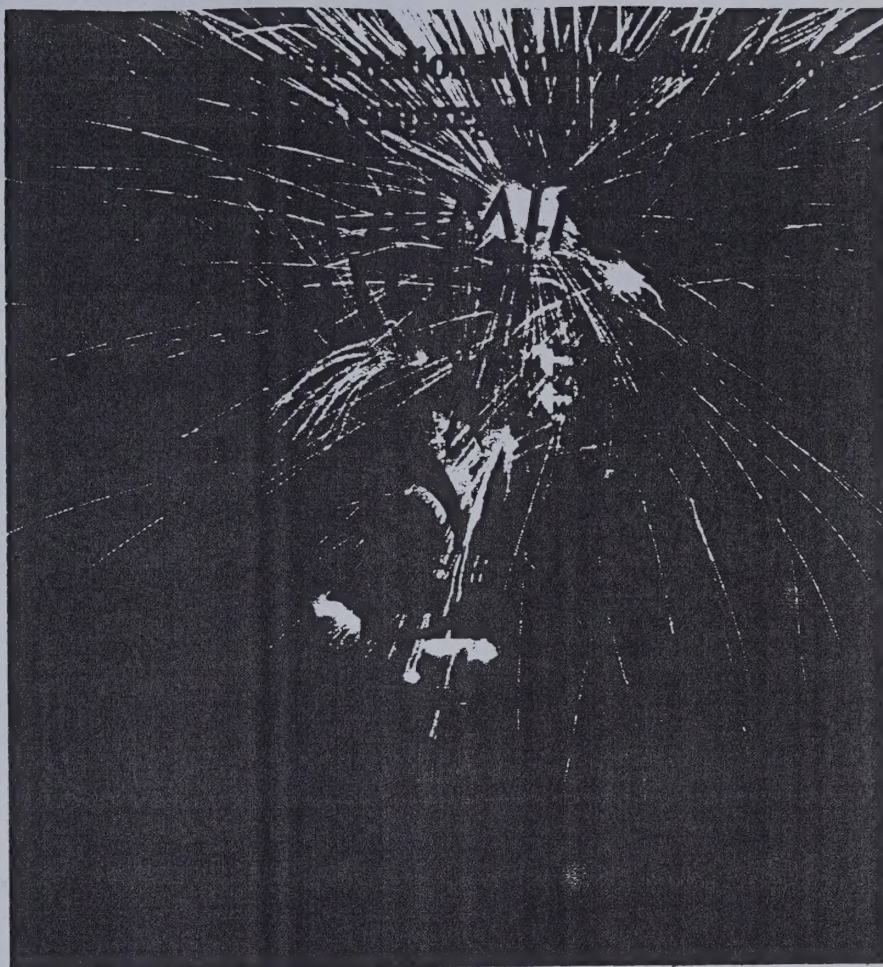
"It is the wretched choice of the oppressed either to deny your essence in order to be accepted for what you are not, which is to die; or to accept the godforsaken lot they have offered your kind, which is to live a non-life; or to redefine yourself demanding recognition from those who have not a name for what you call yourself, which is to live fully in the face of fear and ignorance."



people greeted me with a disarming sincerity, including some handsome men (whom I did not assume were same-sex-attracted) who hugged me with full body hugs. I was unprepared but fully delighted! The pastor, an imperial woman, preached as if she were talking to a peer offering encouragement not judgment. She was very animated but unlike many preachers, her ardor highlighted her words without overshadowing her message.

During subsequent visits, I noticed that my initial enthusiasm began to wane. At first I didn't understand why, as there were no covert homophobic subtexts in the sermon, and the members were as affectionate as ever. After my third or fourth visit, I still declined to join and was attending less frequently. Perhaps, I thought, my original perceptions of the institutional church were too dominant for me to fully accept any church as my own. In many ways Elmwood was everything I thought "the Church" should be. However, I could not deny that my admiration for Elmwood had always been de-
ficient and academic. There was no personal connection for me, and once I recognized the nature of my relationship with Elmwood, it abruptly became clear why.

In all the morning hours I spent at Elmwood there was never any reference to my full identity as a self-identified same-gender-loving man. Oh, there were several cautions about the evils of homophobia and AIDS discrimination. And that was exceptionally admirable at a time when many black churches were framing AIDS as evidence of God's disdain for homosexuality. Admirable, but not enough. In order to feel at home, to feel truly embraced beyond the greeting hug, I needed more. Recalling sermons past I realized that none of the messages addressed the lives of gays and lesbians directly. While there were plenty of specific examples of the challenges and triumphs of heterosexual unions, as well as singles' ministries and workshops, there was no such intimate guidance for same-gender-loving folk. Given the numbers of gays and lesbians lining the pews and coffers at Elmwood, this was no mere oversight.



I am inclined to believe that this pastor felt that she was doing the best she could for her gay members by denouncing the oppression they faced from the outside world. To go any further—that is, to provide a focused level of ministry to gay folk—would be, for any number of reasons, extremely risky. Perhaps the pastor herself was not comfortable

or knowledgeable enough about the lives and culture of gays and lesbians despite our common black identity. She may also have feared offending many of those warm-smilin' members whose love and tolerance had distinct limits. It is highly uncommon for any large black church to affirm gay and lesbian identity and experience to the extent that this pastor had done. I pondered whether to ask any more of Elmwood would be asking too much.

What More Could I Expect?

I asked several gay-identified Elmwood members what they got from this church. Some of the common responses were: "I feel at ease here because I know I won't be called an abomination." "I don't need Pastor to focus on my gayness, there's more to me than that." "Everybody there is friendly. The straight people there are very progressive." There is some problematic

1. The first part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business or organization. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

2. The second part of the paper focuses on the challenges of record-keeping in a rapidly changing environment. The author notes that new technologies and regulations can make it difficult to keep records up-to-date and accurate. However, the author also points out that these challenges can be overcome with the right tools and processes.

3. The third part of the paper provides a detailed overview of the various methods used to collect and analyze data. The author describes both traditional methods, such as surveys and interviews, and more modern methods, such as data mining and social media analysis. The author also discusses the importance of ensuring the reliability and validity of the data collected.

4. The fourth part of the paper discusses the ethical considerations of data collection and analysis. The author emphasizes that it is important to be transparent about how data is collected and used, and to ensure that the data is used in a way that respects the privacy and rights of individuals.

5. The fifth part of the paper provides a summary of the key findings and conclusions. The author reiterates the importance of accurate record-keeping and the need to stay up-to-date with the latest technologies and regulations. The author also offers some practical advice for how to implement effective record-keeping practices.

6. The sixth part of the paper discusses the future of record-keeping. The author predicts that as technology continues to advance, record-keeping will become even more important and more complex. The author also discusses some of the potential challenges that may arise in the future, such as the increasing volume of data and the need for more sophisticated analysis tools.

7. The seventh part of the paper provides a list of references for further reading. The author includes a variety of sources, including books, articles, and online resources, to provide readers with a comprehensive overview of the topic.

8. The eighth part of the paper is a conclusion. The author summarizes the main points of the paper and offers some final thoughts on the importance of record-keeping. The author also expresses hope that the paper will be helpful to readers in their own work.

9. The ninth part of the paper is a list of appendices. The author includes several tables and figures that provide additional data and information to support the main text of the paper. The appendices are organized in a way that makes it easy for readers to find the information they need.

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11. The eleventh part of the paper is a list of references. The author includes a variety of sources, including books, articles, and online resources, to provide readers with a comprehensive overview of the topic.

12. The twelfth part of the paper is a list of footnotes. The author includes several footnotes that provide additional information and references for the reader. The footnotes are organized in a way that makes it easy for readers to find the information they need.

13. The thirteenth part of the paper is a list of appendices. The author includes several tables and figures that provide additional data and information to support the main text of the paper. The appendices are organized in a way that makes it easy for readers to find the information they need.

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15. The fifteenth part of the paper is a list of references. The author includes a variety of sources, including books, articles, and online resources, to provide readers with a comprehensive overview of the topic.

16. The sixteenth part of the paper is a list of footnotes. The author includes several footnotes that provide additional information and references for the reader. The footnotes are organized in a way that makes it easy for readers to find the information they need.

17. The seventeenth part of the paper is a list of appendices. The author includes several tables and figures that provide additional data and information to support the main text of the paper. The appendices are organized in a way that makes it easy for readers to find the information they need.

18. The eighteenth part of the paper is a list of footnotes. The author includes several footnotes that provide additional information and references for the reader. The footnotes are organized in a way that makes it easy for readers to find the information they need.

19. The nineteenth part of the paper is a list of references. The author includes a variety of sources, including books, articles, and online resources, to provide readers with a comprehensive overview of the topic.

20. The twentieth part of the paper is a list of footnotes. The author includes several footnotes that provide additional information and references for the reader. The footnotes are organized in a way that makes it easy for readers to find the information they need.

21. The twenty-first part of the paper is a list of appendices. The author includes several tables and figures that provide additional data and information to support the main text of the paper. The appendices are organized in a way that makes it easy for readers to find the information they need.

22. The twenty-second part of the paper is a list of footnotes. The author includes several footnotes that provide additional information and references for the reader. The footnotes are organized in a way that makes it easy for readers to find the information they need.

23. The twenty-third part of the paper is a list of references. The author includes a variety of sources, including books, articles, and online resources, to provide readers with a comprehensive overview of the topic.

24. The twenty-fourth part of the paper is a list of footnotes. The author includes several footnotes that provide additional information and references for the reader. The footnotes are organized in a way that makes it easy for readers to find the information they need.

25. The twenty-fifth part of the paper is a list of appendices. The author includes several tables and figures that provide additional data and information to support the main text of the paper. The appendices are organized in a way that makes it easy for readers to find the information they need.

Fear of Church Association with Homosexuality in John Wesley's Era

Alice G. Knotts



When John Wesley was an Oxford fellow and active leader in the Holy Club, whose members daily visited prisons after having prayer and Holy Communion, the Methodists showed an unconventional and unpopular sympathy for a homosexual. Wesley took up the cause of Mr. Blair, a young gay man who had been imprisoned for sodomy.¹ Nowhere in his journal did Wesley write judgmentally of Blair's behavior. Instead, 14 journal entries about Blair describe how Wesley

devoted much time during the autumn and winter of 1732 to visiting Blair and reading to him, contacting his attorney, Mr. Austin, and writing out his case.² Wesley met with the vice chancellor of Oxford University to discuss his proteges, including Blair. On November 14, 1732, a number of interested Methodists met at a local inn to discuss Blair's case. Townspeople heaped criticism on Wesley and the Methodists for their actions. Some thought that it would have been better for Blair to suffer the dreadful hardships of prison life than for the name of Methodists to be associated with homosexuality. But in spite of setbacks and hostile criticism, Wesley and the Holy Club maintained their ministry with Blair. The Blair situation provided "the occasion for terrible reflections," leading Methodist historian V. H. H. Green to wonder whether some Methodists, in considering homosexuality, were led to re-examine their own sexual feelings and behaviors.

From Experiencing God's Love, A Methodist Federation for Social Action Presentation to the United Methodist Committee to Study Homosexuality, December 1, 1989, by Alice G. Knotts.

¹ Vivian H.H. Green, *John Wesley* (Lanham, Maryland: University Press of America, 1964, 1987), 32.

² Vivian H. H. Green, *The Young Mr. Wesley* (London, 1961), 167, 178-9.

subtext underlying each of those three responses.

(a) Elmwood appeals to many gays and lesbians because of the lack of traditional homophobic vitriol—in fact homophobia is often denounced there. Generally, black gay folk expect a good trouncing from most black churches. It is difficult for many to demand more from a church that refutes this approach. If I am used to being thirsty every Sunday, I might not criticize the only

pastor who offers me tap water even though she's pouring Evian for my neighbor.

(b) There are those who claim that their sexual orientation is not an integral aspect of their identity. I believe that such claims are grounded in some form of denial and false conformity ("I'm not that gay—I'm not that different") in order to defend against social approbation. These folks may not want to be addressed in terms of their gayness and may prefer in-

direct, generic acknowledgment.

(c) Many of us are so happy to meet straight people who are not castigating us that we don't critically assess the power dynamic at play in our connections with them ("You are so good for just accepting me. Who am I to question our relationship?").

In my six years here in Atlanta, I have found that many black gays and lesbians accept social rejection from black institutions without challenging their communities. Many such folks continue to attend and pay tithes to churches whose pastors condemn them from the pulpit. Unfortunately, then, these churches have no apparent inducement to stop stoning members who remain as loyal as abused children. Those who do confront homophobia or refuse to support oppressive organizations often make an exception with the church.

Elmwood is experienced by many as a haven of tolerance which I believe is misinterpreted as affirmation. Thus Elmwood has little incentive to work harder toward being inviting toward and inclusive of gay worshipers. Ironically, the only black church in Atlanta (Unity Fellowship) headed by an openly gay pastor has a relatively small congregation. Due to Unity's "profile" many black gays know of this space, and yet very few have ever visited.

I believe that churches such as Elmwood face an ethical challenge. Its leadership has already publicly displayed a level of understanding and compassion for its gay members. Yet for whatever reason(s), it will not fully extend its resources to launch a "culturally competent" spiritual intervention targeting this population.

The Broader Question(s) of Authentic Diversity

This dilemma in many ways parallels the contemporary topic of diversity along lines of race, class, gender and other forms of identity. Inclusiveness has become one of the most influential standards (and red herrings) of hiring practices, advocacy, grass roots organizing, and boardroom ethics in America. Such efforts usually seek to redress white patriarchal thought and



The Woman at the Well

The Samaritan woman said to Jesus, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?"...[Afterward Jesus said to his disciples:] "I tell you, look around you, and see how the fields are ripe for harvesting."

John 4:9, 35

application or derivatives thereof. It has touched every realm of cultural discourse. It has been the source of great struggle and debate and with good reason. For many of us the act of "including" those whom we perceive as different from us may pose a threat to our traditions and beliefs.

Does *everyone* need to be more inclusive? When is inclusion appropriate? When is it not? These questions must be addressed in specific contexts. There is certainly a need for group bonding and organizing along lines of common identity. There are certain levels of affirmation and healing that can happen only in these groupings. I don't think inclusion efforts should be applied to

universally heterogenize these spaces. I believe such standards are applicable to public institutions and services and even some private clubs and services where it is deemed appropriate and/or just (by the group itself or by the law). If however a group/institution identifies the need and/or imperative (ethical or otherwise) to include people who are somehow different from the majority of its members, then such a group must honestly assess its consciousness and the desires of those whom it seeks to include.

It must be said that white patriarchy isn't the only form of dominion and exclusion to be addressed. Unfortunately, oppression doesn't morally

inform all oppressed people to act better. It is often quite the opposite—and certainly, many black organizations, as an example, exclude gay-identified and other "different kinds" of black people from many goods and services, including affirmation of God's love. Many of these institutions act as if inclusion is a charge for white men only; that by dint of their blackness they are "down by law" and are exempt from this work. They are already oppressed and are in no position to oppress anyone else. Such fallacious justification hinders not only moral development; it blocks the social progress of black folks and people everywhere.



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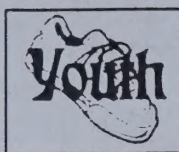
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What Next for "Tolerant" Churches?

What is the recommendation(s) then for black churches like Elmwood, that have demonstrated an appreciation of the struggles of its own same-gender-loving kin? There is rigorous work to be done along several fronts. The gay and lesbian members and/or visitors who desire ministry that is more reflective of their experience must voice their concerns to the leadership. The process of inclusion is not the sole responsibility of the "including" party. The leadership, of course, should evaluate its own desire and commitment to such efforts before taking any action. Too many groups seek to diversify for too many wrong reasons (i.e., "it would make people feel better," "it's just something we should do"). An action plan including goals and objectives should be developed and implemented with the participation of gays and lesbians from the onset. (This would also be true in terms of bisexual or transgendered outreach.) The leadership body would need to open its ranks to include gay-identified persons so that again the change is not merely cosmetic. The pastor should also speak to this activity within the context of sermons, announcements, and bulletins to send a message that the process is conscious and deliberate.

If Elmwood were serious about reaching out to its gay sisters and brothers, the commitment would manifest beyond the level of good intentions. Indeed, it may not be appropriate for Elmwood to take on a more inclusive approach. Then I would assume that gays and lesbians who are not satisfied with Elmwood would identify a space that more fully addresses their needs. It is my hope that black churches and their leaders begin to talk to, not at, their gay and lesbian members so that a greater understanding can be reached. In many instances such revolutionary discourse will be spearheaded by the body of the broader Church. Indeed the issue of the treatment of gays in the church may very well offer the pivotal focus whereby demagogues will be dislodged and the body will

On Harassment and Invisibility: One Student's Story



Nobody tells Latino kids in the high school that nobody cares if they're Hispanic so long as they keep it to themselves. Jewish kids aren't told that they're sinners, and they could change into Christians if they wanted to. People don't tell black kids they should put up with racism because they've come so far from when they were slaves. They don't have to defend why there is a black history month, or why people want black studies included in the curriculum. People don't say, "That's so Korean!" when they mean something is stupid or weird. People don't tell disabled kids that the community isn't ready to defend their equal rights and inclusion yet. You never hear anyone argue that breast cancer is God's way of killing off women, or that it's a good thing. If a teacher hears anyone use a slang insult for a Chinese kid, they jump on it. When foreign exchange students ask teachers about dating in the school, they aren't sent to see a guidance counselor.

But every day in the high school, I hear it's okay if I'm gay so long as I stay in the closet, and that I'm an abomination against God, that I can change if I want to, and that people like me shouldn't be taught about in school. I'm told that I should be satisfied because our school is far better than it used to be, and that I shouldn't push for my equal rights and inclusion because the community isn't ready yet. I hear, "That's so gay!" all the time, and I hear that "AIDS is my punishment" for being who I am, and I hear the word "faggot" all the time. It's hard not to walk around angry all the time.

—Anonymous Massachusetts High School Student



authorize responsible leadership. Even the most influential black megachurches which are grounded in oppressive traditions cannot suppress the growth of progressive thought throughout black communities across the nation. Thus the concept of inclusion will soon be redefined as no longer the proverbial indictment of white male corporate America. Black churches have never been exempt from this responsibility. It is a charge mandated by a very high covenant they can no longer ignore. ▼

Craig Washington is the Program Coordinator for *The Deeper Love Project*, an HIV Prevention program of AID Atlanta specifically reaching gay African American males. He also serves as Co-Chair of the Metro Atlanta HIV Health Services Planning Council and Vice-Chair of 2nd Sunday, a support organization for same-gender-loving black men. Born and raised in New York, he loves to write and listen to Aretha Franklin.



The Quilt Unites a Mourning Nation



LEE WILSON

The NAMES Project Quilt was displayed in its entirety for the last time over the Columbus Day Weekend. An estimated 400,000 people viewed the 11,000 grave-size panels on the Ellipse across from the White House as an endless stream of politicians, luminaries, activists and loved ones read off the names of those enshrined on the Capitol Mall.

"I wear this Quilt in triumph" founder Cleve Jones said hoarsely, "A dream that came true. A triumph of a people united." See story page 4.

FACTS ABOUT THE QUILT

- First displayed 1,920 panels at National March on Washington for Lesbian and Gay Rights, October 11, 1987
- Toured 20 cities in the spring of 1988 raising \$500,000 for AIDS services in local communities
- Returned to Washington in October 1988 showing 8,288 panels on the Ellipse adjacent to the White House
- Visited 19 more Canadian and American cities in 1989
- Presented 11,000 panels as final display

in its entirety October 6, 7 and 8; has grown too large to show in one location

- Will continue to tour in sections through 1990 and beyond targeting groups now hardest hit by AIDS: teenagers, ethnic and racial minorities and IV drug users
- Nominated for Nobel Peace Prize by Congresswomen Nancy Pelosi and Barbara Boxer; contains one of 20th century's largest collections of archival material

Women's Resource Feminist For Dek:

by Charlene Ball

October is Domestic Violence Awareness Month nationwide, and ironically enough the Women's Resource Center of DeKalb County (WRC) and its executive director are under attack from local politicians.

Sherry Siclair, executive director of the WRC since it opened in 1987, has been under scrutiny since August of this year due to a series of events involving her staff, some members of the DeKalb County Commission and the DeKalb County Solicitor's office.

Effective October 4, 1989, Sherry Siclair, an 11-year champion of the movement to help battered women, resigned as Executive Director of the Women's Resource Center. "My resignation does not give credence to any attacks against me or the organization," Siclair stated in her letter of resignation. "I am removing myself from the center of the controversy so that the Women's Resource Center can ... direct all its energies to serving battered women in DeKalb County."

Politicians and former employees have officially charged the WRC with having no men on its Board of Directors, and with being unable to raise sufficient funding or provide adequate services. Additionally, Executive Director Siclair was said to promote a "feminist agenda."

The events leading up to the resignation began with a walk out on August 2 by four WRC employees. They left their jobs and subsequently picketed the WRC office. The action came on the day after the same employees appeared unannounced at a meeting of the WRC Board of Directors requesting to read a statement of concerns. Their written statements were accepted, however, they were not allowed a place on the planned agenda. They were assured by the Board of the WRC that their concerns would be heard at a later date, but that they must follow procedure set forth in personnel procedures. Instead, the workers staged the walkout stating their dissatisfaction with both Siclair and the Board.

Both Yvette Robinson and Peggy Jones, two of the WRC walkout employees, told *Southern Voice* they they had disagreements with Siclair and that they had made a number of suggestions with which she had disagreed. Their primary objection, however, was the fact that Siclair held the amount of power that she did over administrative policy. Other objections



The Quilt: A Final Look at the Activism, the Pain and

by Dave Hayward

"History will recall you did nothing at all"

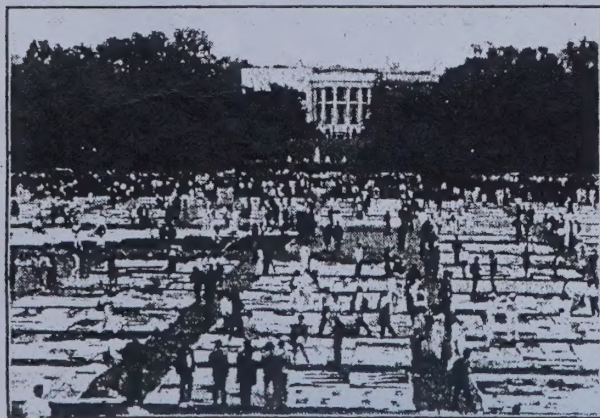
I came straight from Union Station to besiege the White House. The train from New York predictably arrived late, and marchers were already flailing up Pennsylvania Avenue as I approached the Quilt. Reporting more than protesting, I scribbled the excoriating of George Bush: "History will recall you did nothing at all," "Open your eyes and see it's a state of emergency," and wagging fingers through the White House bars, "Shame, shame, shame!"

On Saturday evening approximately 60,000 would pass the same place and raise their candles amid random booing.

Friday there were 300 people tops in the melee before 1600 Pennsylvania. "Are you the media?" Linda of the Washington group Oppression Under Target inquired as I asked her count of the demonstrators. "We have 3,000!" she beamed.

Allegiances were clearly more with the candlelight vigil than politicking. Whitman-Walker Clinic Administrator Jim Graham announced we were the largest AIDS march ever in America as we huddled around the Lincoln Memorial Reflecting Pool, and each of our 60,000 candles symbolized someone who died of AIDS.

Quilt founder Cleve Jones declared we were the 1,000 points of light and railed, "In the 10th month of your administration and in the 10th year of the AIDS pandemic time is running out Mr. President!"



JIM MARKS

"We slapped a brilliant swath on sudden loss."



LEE WILSON

Frankie Agnone: "When Kenny was sick his sister would bring him these ... cookies. And he was the Cookie Monster."

Later Jones said the "magnificent" weekend "is marred only by the callous indifference displayed by the President flying over us in his helicopter (on his way to have his cyst removed). "He was just yards from the Quilt, he'd been invited. He sent a form letter declining. There was no response at all from the First Lady's office."

The person with AIDS who spoke at the vigil was an anonymous woman not shy about her fury. "Bristol-Myers is allowed to hold our lives hostage!" she thundered. "We don't have the luxury of time the executives of Bristol-Myers have...I demand that I be treated with dignity and respect by the government that I support with my tax dollars. I know what's best for me. I want DDI now and not in November."

She was right. There wouldn't be close to 11,000 panels sprawled on the Ellipse if promising drugs were open and cheap in 1982.

"What other disease ever struck a nation that's killing it's youth?!" a man at the Quilt turned and demanded of his companions. "Killing people in their 20s, 30s and 40s?"

A panel addressed it all. "If we were one big family no one

would have to beg to eat / If we lived in a world of dignity no one would have to live in the street / If I tell you you're a part of me there's no reason for disbelief."

"I never had any problem finding Steve in a bar."

If AIDS had to decimate gay men, it picked a resourceful populace. I was amazed at our dance around death and the brilliant swath we slapped on sudden loss.

A life-size Donald Duck beckoned "Lord Love This Duck" on Donald Erickson's day-glo panel, and another blurted "Mickey Mouse Lived in the Fast Lane." Peter Geffken had "Gone Shopping" indefinitely with bags from Macy's, Bloomingdale's, etc. on his panel and another affirmed "Life Is A Beach" with a beach chair, a Michelob and a Budweiser recalling him.

The Tapdance Kid was off to infinity in a black bomber jacket emblazoned with a yellow sneaker trailing a rainbow plume, and Cleve mentioned rhinestone Quilt Queen pins which became the emblem to own. Straight people joshed along, Rubenesque Virginia howling "I'm just a walking comfort station" as she consoled emotional support monitors, and my photographer Lee exclaiming if Bette Davis had a panel in the Quilt it would read "What a dump!"

Two gay uncles gave their nephews piggy back rides on the sidelines and a male couple sauntered by hand in hand. My friend John trotted up to me and grinned, "I couldn't find Steve's panel. I never had any problem finding Steve in a bar or anywhere else. I can't seem to find him today!"

"What a caterpillar calls death the master calls a butterfly"—David Cooke, The Quilt.

"Thank God for video."

Frankie Agnone patted her son Kenny's kaleidoscopic quilt. "My daughters gave Kenny's nieces their little paint squeeze bottles, let 'em do what they wanted." It was a project for Kenny's entire family she explained, pointing to the Cookie Monster. "When he was sick he couldn't eat too much, his sister Carol would bring him these chocolate chip cookies. And he was the Cookie Monster."

Looking at Kenny's Michael Jackson glove Carmine Agnone chuckled. "Always something for a laugh," Frankie finishing, "but always thoughtful of other people."

"Yeah, even when he was sick he was bothered with how it was gonna hurt us," Carmine rasped. "He felt guilty about the fact that he was sick, what it was gonna put us through."

I told them about my friend Virgil's concern as he lay dying in Grady that a girlfriend survived the flooding in her neighborhood. Virgil's panel shone in the afternoon heat

the Comfort It Has Brought To A Mourning Nation

"Happy Birthday July 20, 1953–July 20, 1989."

Stephen Tate's mother plopped flowers on his panel gushing tears as she bustled about the square aiming her camcorder. Joanne Perry linked arms with Grant Nichol as he read from the podium "my lover and my life partner," Joanne completing "and my son Christian Perry."

One man's sister gazed at her brother's Barbary Coast Dancers title. "He's also in the Gay Men's Chorus panel, he's one of the waves."

"Did you ever see him dance?" I wondered.

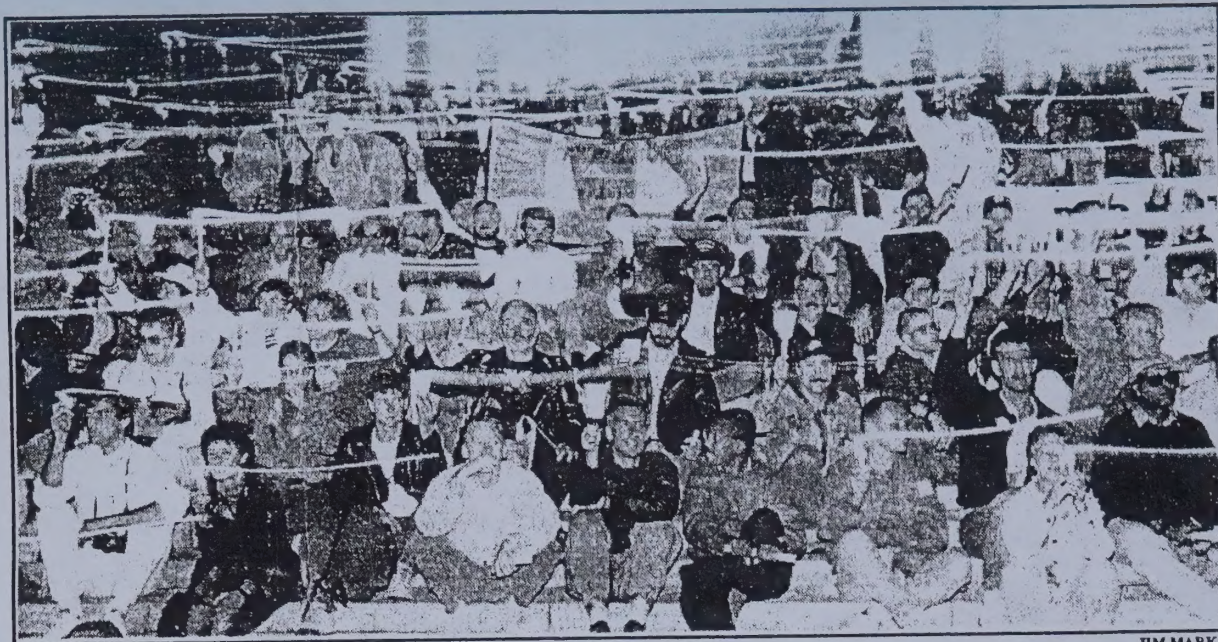
"Oh yeah," she sighed. "Fortunately I have footage of him dancing and singing. Thank God for video! And photographs."

"I'm sorry," I said.

Her body heaved. "Me, too."

"I wear this Quilt in triumph"

I was struck by the matter of fact way many lovers conducted themselves. Unlike the emoting of families, the lovers seemed to cordon off their grief to take care of whatever had to be done. It was as if having endured being second class



JIM MARKS

"We were the largest AIDS march ever as we huddled around the Lincoln Memorial Reflecting Pool."

they were inured to any further suffering—not unmoved but steeled.

Chuck Egger finished sewing a letter to Dick O'Daniel "I'll remember the life we built...the good times and the bad." Egger shrugged, "It's a relief, it's a final. It helped me...we bought a home together and I'm hoping to keep that if I can, just depends on the insurance and the bills and all that I might lose it.

"I've been diagnosed for over two years, two years in November with AIDS," Egger continued. "I'm plugging along. I volunteer quite a bit with the task force, I helped out today with the Quilt, things like that."

Mike from Atlanta said he wept most of the afternoon after submitting Chuck's panel to the NAMES Project. Yet he was nonchalant about assuming Chuck's care for 27 months, laughing about Chuck's toxoplasmosis wreaking havoc in the hospital.

One man was beside himself endlessly stroking his mate's quilt. His lover's parents had taken his body away for unknown

disposition. In the closing ceremony, people formed circles around him encompassing his agony.

At times exhausted by so many short-lived lives, I felt alien and outside of the mourning around me. Then I saw David's panel and my knees buckled. I patted the rainbow squares and marveled 1951–1986, hadn't I just stayed with him overnight in New York like I always did? God, I miss you crazy man!

At Ray's square I wanted to tell everyone, everyone who walked by, "He was a great guy!" Let me tell you about my friend!

In the closing ceremony small pieces of the Quilt were distributed to everyone gathered, a little U.N. finally of gay, straight, black, white, young, old, male, female.

Cleve Jones leapt to his feet and held his patch high.

"I wear this Quilt in triumph!" he told us hoarsely. "A dream that came true. A triumph of a people united. I wear this Quilt for you!"

This article is dedicated to David Dopp and to his parents.



LEE WILSON

"People formed circles around him encompassing his agony."

NOTES ON THE HISTORY OF THE UNITED STATES



The history of the United States is a story of growth and change. From the first European settlers to the present day, the nation has evolved through various stages of development. The early years were marked by exploration and settlement, followed by a period of rapid expansion and industrialization. The American Revolution and the Civil War were pivotal moments in the nation's history, shaping its identity and values. The 20th century brought significant social and political changes, including the rise of the American Dream and the challenges of the Cold War. Today, the United States continues to be a dynamic and influential nation, facing new challenges and opportunities in the 21st century.

The United States is a country of many faces, with a rich and diverse cultural heritage. The melting pot of different ethnicities and languages has created a unique American identity. The nation's history is filled with stories of courage, sacrifice, and achievement. From the pioneers who crossed the great plains to the astronauts who landed on the moon, the United States has a long and proud legacy. The American Dream, the belief that anyone can achieve success through hard work and determination, is a central theme in the nation's history. The challenges of the future, such as climate change and technological advancement, will continue to shape the course of the United States. The history of the United States is a testament to the power of the human spirit and the potential of a free society.

August 26 1997
For Immediate Release

Contact: Atlanta Black Gay Pride
404-521-2515, Tony Daniels (h)
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**Black Lesbians and Gays Celebrate Black Gay Pride in Atlanta-
Join in the Challenging of Anti-Gay Statements
by Niece of Martin Luther King, Jr.**

"If sexual behavior or any other behavior was toward civil rights work, then the sky is the limit. Are we ready for civil rights for larcenists, thieves, murderers and child molesters?" - Alevda King, Niece of Martin Luther King, Jr.

This is a direct quote given by Alevda King on the steps of the State Capitol in Sacramento, where she and a group of African American ministers rallied against gay rights alternately claiming to love gay and lesbian "sinners" and then equating them with murders and child molesters. (San Francisco Examiner, August 20, 1997)

Misrepresenting the spirit of his legacy. Dishonoring the legacy of Dr. Martin Luther King, Jr. How ironic.

On the 34th anniversary of the 1963 March on Washington, Atlanta black gays and lesbians join in speaking out about the recent anti-gay remarks made by Alevda King, niece of slain civil rights leader Martin Luther King, Jr.

Keith Boykin, Executive Director of the National Black Lesbian and Gay Leadership Forum says, "Boykin was on Fox Cable News with Alevda King

Mark Johnson, Media Director of the National Gay and Lesbian Task Force, says, "On September 15th, in Washington, DC, Coretta Scott King will be accepting an award from the National Gay and Lesbian Task Force's 'Honoring Our Allies'."

Coretta Scott King quote from her press statement of June 23, 1994 on her support of ENDA "I support the Employment Non-Discrimination Act (ENDA) because I believe that freedom and justice cannot be parceled out in pieces to suit political convenience. As my husband, Martin Luther King, Jr. said, 'Injustice anywhere is a threat to justice everywhere.' On another occasion he said, 'I have worked too long and hard against segregated public accommodations to end up segregating my moral concern. Justice is indivisible.' Like Martin, I don't believe you can stand for freedom for one group of people and deny it to others."



On Thursday, August 28, from 7:00 to 9:00 p.m. a Candlelight Vigil will be held at the Martin Luther King Jr. Center for Non-Violent Social Change, 44 Auburn Avenue. The Vigil is designed to pay homage and recognition to those members of our community who are infected and affected by the diseases in our community including HIV/AIDS, Cancer, Violence, and Mental Health Issues.

August 28, 1997 marks the 34th anniversary of the 1963 March on Washington, whose main architect was Bayard Rustin a black gay man.

The phrase, "in the life" is a self identifying term that has been used by African American Lesbians, Bisexuals, Gays and Transgendered Persons since the Harlem Renaissance. Our name "In the Life Atlanta" (ITLA) gives well deserved respect to our ancestors, reclaims our past, provides self-empowerment through self definition, and promotes unity.

In the Life Atlanta, in coalition with existing and emerging people of color organizations, informs, educates and empowers lesbians, bisexuals, gays, transgendered persons, identify questioning and others of African descent concerning HIV/AIDS and lesbian health issues. ITLA promotes unity, self determination, self empowerment, individual and community pride.

In The Life Atlanta is the coordinator of Atlanta's Annual Lesbian, Gay, Black Pride Celebration from Thursday, August 26, 1997 through Monday, September 1, 1997. The Theme for the 1997 celebration is "Free To Be Me."

